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Der heilige Alfons von Liguori, der Kirchenlehrer und Apologet des XVIII. Jahrhunderts. Von Franz Meffert. (Mainz: Kirchheim, 1901; pp. 280; M. 7.50.) Dr. Meffert won the prize given at Würzburg in 1890 for the best essay on Liguori's literary activity, and so since then he has been interested in this saint. But the occasion of the present volume is the wide interest excited by Robert Grassmann's extracts from Liguori's moral theology, under the scornful title: *Auszüge aus der von den Päpsten Pius IX. und Leo XIII. ex cathedra als Norm für die römisch-katholische Kirche sanktionirten Moraltheologie des heiligen Dr. Alphonsus Maria de Liguori und die furchtbare Gefahr dieser Moraltheologie für die Sittlichkeit der Völker* (20th ed., Stettin, 1900). The trouble with Liguori's moral theology is that it is generally considered immoral on account of the loopholes it makes for escape from plain duties through its doctrine of probabilism. That this is so Dr. Meffert is obliged to confess, though he minimizes the danger as much as possible and asserts that the saint really cleared it of its objectionable features. He also analyzes, but more briefly, Liguori's dogmatic, ascetic, and apologetic writings. In two ways he decidedly pleased Pius IX.—he taught the immaculate conception of the virgin Mary by her mother Anne, and papal infallibility.

These literary studies are prefaced by a three-page list of books frequently cited—Grassmann is not mentioned—and a brief sketch of Liguori's uneventful life, and followed by a convenient chronological list of Liguori's numerous writings, which were in both Italian and Latin. But, unfortunately and inexcusably, Dr. Meffert or his publisher failed to provide an index, and thus much curtailed the usefulness of his well-written and scholarly book.—S. M. JACKSON.

Paul de Lagarde. Ergänztter Abdruck des Artikels von Eb. Nestle, aus Band XI der *Realencyklopädie für protestantische Theologie und Kirche*. (Leipzig: Hinrichs, 1902; pp. 13; M. 0.20.) The "prophet of the twentieth century"—as Lagarde has been called—is gaining in influence from year to year since his death in 1892. The views and hopes of the great Semitist—*facile princeps* in his chosen work—in matters of religion, society, government, and politics, so persistently fought for, and, alas! often so bitterly and bitinglly proclaimed, are gaining ground more and more, and are becoming realities in the morning hours of the new century. Many who bitterly opposed him while alive have become Lagarde's followers since his death, to whom a most loving tribute was paid by his widow, Anna de Lagarde, in her